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## Inheritance.

CHARLES L. O'DONNELL, '06.

IN Donegal—for so my father knows—

The children dream they hear in every blast  
Of storm the cries and clashing arms of those  
Who died for Eire,—present there is past.

They look upon the hills with clover spread,  
But never stop to pick the wind-stirred bloom,  
Those flowers the blood-drops are their fathers shed  
Which now they deem a-blossom on their tomb.

They look upon the lifted sea that flows  
In mountains shoreward, breaks and piles again;  
The winds, they say, have heaped wave mounds for those  
Who have God's acre in the unmarked main.

I never saw the fields those children see,  
The fog-scarfed mountains nor the hilly-deep,  
But in me flames as quick the memory  
Of those there laid,—the faith they kept I keep.

So there they lie, my fathers and their foes,  
With ears a-hark but for the trumpet's call;  
O'er some the foam, o'er some the clover blows  
The while they're sleeping long in Donegal!

## The Church and Our Government in the Philippines.\*

THE HON. WILLIAM H. TAFT, U. S. SECRETARY OF WAR.



SINCE my return from the Philippine Islands, it has been my privilege to discuss the question touching Church and State arising in the administration of those islands, before Presbyterian and Episcopalian bodies and before the General Chautauqua Assembly. This is the first time that I have addressed a distinctly Catholic audience upon the subject. I am glad to do so, because,

naturally, the Roman Catholics of America are more closely interested than any other denomination in such issues, affecting, as they do, 7,000,000 of people in the archipelago, a large majority of whom are Roman Catholics.

Magellan, in search of spices, was the first European to land in the Philippine Islands. He lost his life near the present city of Cebu in 1521. The archipelago was not really taken possession of as a colony of Spain until 1565. This was in the reign of Philip II. The colonization of the Philippines had its motive not in gain but in the desire to extend the Christian religion. The islands were indeed a Christian mission rather than a colony, and this characteristic has affected their history to the present day. It is true that Legaspi, the former alcalde of the city of Mexico, who was sent out with Friar Urdaneta, of the Augustinian Order, was directed to examine the ports of the Philippine Islands and to establish trade with the natives; and that the importance of winning the friendship of the natives was emphasized as a means of continuing the trade. But the viceroy of Philip II. ordered Legaspi to treat the five Augustinian Friars in his company with the utmost respect and consideration, so that the natives should also hold them in respect; "since," as he wrote to Legaspi, "you are aware that the chief thing sought after by his Majesty is the increase of the Holy Catholic Faith and the salvation of the souls of these infidels." In other Spanish expeditions the sum of money paid for the trip was paid by adventurers who contributed part of the fund and who were

\* An address delivered before the Faculty and students of the University of Notre Dame. From the author's manuscript.

aided from the royal treasury, the understanding being that there should be an equitable division of the profits between the adventurers and the king. There was, however, no adventurer connected with this expedition. It was purely a governmental enterprise sent out by order of Philip II., and he paid all the expenses. A contemporary writer says that when the king was informed that the Philippines were not rich in gold and pearls and that their occupation might not be lucrative but the reverse, he answered: "That is not a matter of moment; I am an instrument of Divine Providence. The main thing is the conversion of the kingdom of Luzon; and God has predestined me for that end, having chosen me His king for that purpose. And since He has intrusted so glorious a work to me and my crown, I shall hold the islands of Luzon, even though by doing so I exhaust my treasury."

Again, in 1619, in the reign of Philip III., it was proposed to abandon the Philippines on the ground of their useless expense to Spain, and an order to that effect was given. A delegation of Spanish friars from the archipelago, however, implored the king not to abandon the 200,000 Christians whom they had by that time converted, and the order was countermanded.

I may digress here to say that some years before the American occupation, a popular subscription was taken up in Manila to pay for the erection of the statue of Legaspi, the founder of the city. Subsequently the plan was changed so as to include Urdaneta, the Augustinian Friar, who accompanied Legaspi. Querol, a Spanish sculptor of note, designed the monument, and it was cast in bronze and sent to Manila. When the American forces captured the place, there were found in the Custom House the various pieces of the monument, but nothing looking to its erection had been done. The military government of Manila under General Davis, decided, and properly decided, that it would be a graceful act on the part of the American authorities to erect the monument. This was done, and the monument now stands on the Luneta overlooking the Bay of Manila, and occupies the most prominent site in the whole archipelago. It is a work of art. The two figures are instinct

with courage and energy. Legaspi on the right bears in his left hand the standard of Spain; on the left, and slightly in advance of Legaspi, Urdaneta carries in his right hand, and immediately in the front of the Spanish standard, the cross. The whole, as an artistic expression, satisfies the sense of admiration that one feels in reading of the enterprise, courage and fidelity to duty that distinguished those heroes of Spain who braved the then frightful dangers of the deep to carry Christianity and European civilization into the far-off Orient.

Under the circumstances I have described, the occupation of the islands took on a different aspect from that of ordinary seeking for gold and profit, and was not in the least like the conquest of Pizarro and Cortez. The natives were treated with great kindness and consideration. The priests exerted every effort to conciliate them. The government was first established at Cebu, subsequently at Iloilo in Panay, and finally at Manila in 1571. There was at Manila some fighting of a desultory and not very bloody character; but Legaspi, obeying the direction of his superior, at once entered into negotiations with the natives. He found that there was no great chief in command, but that each town had its own chief and there was no other government than that of many petty rulers. They were jealous of one another, were easily induced to acknowledge allegiance to the King of Spain, and were quickly brought under the influence of the active missionary efforts of the friars who accompanied Legaspi. History affords few instances in which sovereignty was extended over so large a territory and so many people (for the island must then have had half a million inhabitants) with less bloodshed. When Legaspi's lieutenant, Salcedo, first visited Manila, he found evidence that there had been an effort to convert the people to Mohammedanism, but it had not proceeded far. Undoubtedly, if Legaspi had not at that time come into the islands, all the peoples of the archipelago, instead of only five per cent of them, would now, have been Mohammedan. The willingness of the natives to embrace Christianity, their gentle natures and their love of the solemn and beautiful ceremonies of the Catholic

Church, enabled the friars to spread Christianity through the islands with remarkable rapidity.

It should be borne in mind that these are a Malay people; and that nowhere in the world, except in the Philippine Islands, has the Malay been made a Christian. In other places where the race abides, Mohammedanism has become its religion; and there is no condition of mind which offers such resistance to the inculcating of Christianity as that found in the followers of the Prophet of Mecca.

The friars learned the various dialects of the natives, and settled down to live with them as their protectors and guardians. In the first two hundred years of Spanish occupation, the Crown had granted to various Spanish subjects large tracts of land called *encomiendas*. To those who occupied these *encomiendas* it was intended to give the character of feudal lords. They, of course came into contact with the natives and attempted to use them for the development of their properties. The history of the islands until 1800 shows that the friars who had increased in number from time to time were constantly exercising their influence to restrain abuse of the natives by these *encomienderos*, or large land-owners; and the result of their efforts is seen in the royal decrees issued at their request, which were published and became known as the "Laws of the Indies." It is very probable that the *encomienderos* frequently violated the restrictions which were put upon them by these laws in dealing with the natives; but there is nothing to show that the friars winked at this or that they did not continue to act sincerely as the protectors of the natives down to the beginning of the past century. Under the law a native could not be sued unless there was made party to the suit an official who was ordinarily a friar, known as "the Protector of the Indian." The *encomiendero* who had to do with the natives was not permitted to live in a town on his own estates where the natives lived. The friars exerted their influence to induce the natives to live in towns near the church and the convento, or parish house, because they thought that this would bring the natives more fully "under the the bells,"

as they called it, or within religious influence. One of the friars laid down as a rule, which was adopted by his Order and approved by the government as early as 1580, the following:

1. "It is proper that pueblos should be formed, the missionaries being ordered to establish themselves at a certain point where the church and the parish house (*convento*), which will serve as a point of departure for the missions, will be built. The new Christians will be obliged to build their houses about the church, and the heathen will be advised to do so.

2. "Elementary schools should be established, in which the Indians will be taught not only Christian doctrine and reading and writing, but also arts and trades; so that they may become not only good Christians but also useful citizens."

So great and complete became the control which the friars exercised over the natives by reason of their sincere devotion to their interests, that Spain found it possible to police the islands with very few troops.

The Spanish military force in the Philippines in 1600 was 470 officers and men. In 1636 this had increased to 1762 Spaniards and 140 natives. From 1828 to 1896 the Spanish forces varied from 1000 to 3000 officers and men. In 1896, just before the revolution, the army included 18,000 men, of whom 3000 were Spaniards; and a constabulary of 3500 men most of whom were natives.

The Spaniards, but not the natives, were until 1803 subject to the jurisdiction of the Inquisition. Idolatries, heresies and errors of belief committed by the natives were brought before the bishop of the diocese, but not before the Holy Office.

Although the natives held slaves, upon the arrival of the Spaniards the custom was discouraged by a law forbidding Spaniards to hold slaves, and by prohibiting judges from deciding in cases of dispute whether a man was a slave; so that a slave appearing before the court was ordinarily liberated.

In Cavite the friars maintained a hospital for sick sailors; in Manila, Los Banos and Caceres were hospitals for sick natives; in Manila, Pila and Caceres were hospitals for Spaniards, the clergy and natives who

could afford to pay. In Manila was maintained a hospital for sick negro slaves.

Between 1591 and 1615, the friars of the Philippines had sent missionaries to Japan, who devoted themselves to the succor of the poor and needy there, and especially the lepers of that country; so that there were in Japan, when the ports of that country were closed, about thirty-two priests. Twenty-six of them were crucified or burned alive. When the Mikado expelled the Christians he sent to the governor-general of the Philippines three junks laden with 150 lepers, with a letter in which he stated that, as the Spanish friars were so anxious to provide for the poor and afflicted, he sent them a cargo of men who were really sorely oppressed. These unfortunates were taken ashore and housed at Manila, in the hospital of San Lazaro, which has ever since been used for lepers.

I draw much of what I have said from an introduction by Captain John R. M. Taylor, of the 14th Infantry, Assistant to the Chief of the Bureau of Insular Affairs, who is engaged in compiling original documents connected with the Philippines, with notes. Speaking of what the friars did in the islands, Captain Taylor says:

"To accomplish these results required untiring energy and a high enthusiasm among the missionaries, in whom the fierce fires of religious ardor must have consumed many of the more kindly attributes of humanity. Men who had lived among savages, trying to teach them the advantages of peace and the reasonableness of a higher life, who had lived among them speaking their tongues until they had almost forgotten their own, must have felt when promoted to the high places in the religious hierarchy, that their sole duty was to increase the boundaries of the vineyard in which they had worked so long. Spain had ceased to be everything to them: their Order was their country; and the cure of souls, and the accumulation of means for the cure of souls was the truest patriotism. . . . They were shepherds of a very erring flock. Spanish officials came and went, but the ministers of the Church remained, and as they grew to be the interpreters of the wants of the people, and in many cases their protectors against spoliation, power fell into their hands."

The influence of the friars was thrown against the investigation and development of the resources of the Philippines. The priests reasoned that the working of the mines in Peru and Mexico had meant suffering and death to many of the natives; and that it was better to let the mines in the Philippines, if mines there were, lie unopened. Few Spanish merchants lived permanently in the islands, and these were chiefly engaged in the transshipment of Asiatic merchandise from Manila, and had but little interest in Philippine products. The internal development of the islands was neglected. Taxes were light, and there was little money to make improvements or to establish schools. One Spanish-speaking priest among three or four thousand natives could not do much in spreading the knowledge of the language. It is probable that, apart from the convenience of the priest's learning the language of his parish instead of requiring the parishioners to learn his, it was deemed expedient from a moral standpoint to keep the common people ignorant of Spanish. To know Spanish meant contact with the outside world, and the priests feared—not civilization, but the evils of civilization. Modern material progress seemed to the Spanish missionaries of little worth, compared with keeping their people innocent.

It ought to be noted, however, that while the policy of the friars seems to have been to keep the common people in a state of Christian pupilage, they founded a university, that of St. Thomas, which is older than either Harvard or Yale, and is still doing educational work. The Jesuits, too, founded and are now carrying on several very good academic schools in Manila, and there are a few others in the islands. All the well-educated Filipinos owe their education to institutions of learning founded by friars or Jesuits, or conducted under their auspices.

This brief description of the control of the Philippine Islands and of the Philippine people by a thousand Spanish friars prior to the nineteenth century, at once prompts the question how it has come about that the Philippine people now manifest such hostility to those who were for two hundred and fifty years their sincere and earnest friends, benefactors and protectors? There were several causes for the change. The

intimate and affectionate relations existing between the friars and their native parishioners had led to the education of natives as priests, and to the acceptance of some of them as members of the religious orders. Before 1800 of the bishops and archbishops who had been appointed in the islands, twelve were natives; but after the first years of the nineteenth century no such places of preferment were offered them; and after 1832 they were not allowed to become members of the religious orders. This change of policy created a cleavage between the native clergy and the friars, which gradually widened. In all countries in which the Roman Catholic religion has become fairly established, it has been the ultimate policy of Rome to make the Church as popular as possible by appointing the priests and the hierarchy from the natives of the country; but in the Philippines, and especially in the nineteenth century, under the Spanish influence—which, by means of the Concordat between the Spanish Crown and Rome, largely excluded the direct interposition of Rome in the Philippines—a different policy was followed, and the controlling priesthood was confined as much as possible to the dominant and alien race. The inevitable result of this policy, as soon as any small percentage of the Philippine people passed out from under the pupilage of the Spanish friars, was to create an opposition to them among the people.

In 1767, the Jesuits had been banished from the islands by the Pragmatic Sanction of Charles the Third, and their properties had been confiscated. They were at the time very powerful and rich, and the thirty-two parishes to which they had administered were now given over, through the influence of a secular archbishop, to native priests. The parishes were chiefly in the provinces of Cavite, Manila and Bulacan. In 1852, the Jesuits were permitted to return, and the order permitting their return directed that they should receive again their thirty-two parishes, but in the remote Island of Mindanao. Those parishes had been occupied by Recolletos, the barefooted branch of the Franciscan Order. The Recolletos demanded that if they were turned out of

their parishes in Mindanao, they should be restored to the parishes occupied by the native secular clergy in Cavite, Manila and Bulacan, which had been originally Jesuit parishes. This proposal was resisted by the native secular clergy, but was, nevertheless, carried into effect, increasing the hostility already existing on the part of the native clergy toward the friars. The bitterness of feeling thus engendered spread among the people.

Secondly, the friars had become, generally by purchase, large landowners. They held land enough to make up 250,000 acres in the Tagalog provinces in the immediate neighborhood of Manila. This land, which was rented by them to thousands of tenants, was the best cultivated land in the islands, and was admirably suited for the cheap conveyance of the crops to market. Charges were made that the friars were collecting exorbitant rents; and other agrarian difficulties arose, which, however free from blame the friars may have been, contributed very decidedly to the growing feeling on the part of the native people against their former friends and protectors.

Finally, the construction of the Suez Canal brought the Philippines into comparatively close communication with Spain, and hordes of Spanish adventurers came to the islands. Republican or liberal political views which were then spreading in Spain, leading later to the formation for a short time of a Spanish republic, reached Manila, and, finding lodgment among some of the educated Filipinos led to a small uprising and so-called insurrection in 1870. A prominent Filipino priest named Burgos, who had been active in the controversies between the friars and the native clergy, was charged with complicity in this uprising, was convicted and was shot on the Luneta. The Spanish government looked to the Spanish friars, because of their intimacy with the people and control over them, to do what was necessary in ferreting out sedition or treason, supposed to be then rife. By custom, and subsequently by law, to the parish priest was given complete supervisory power over the municipal government of his town. His civil functions became very many, and one of his chief duties was supposed by the people to be to report

to the central government at Manila the persons in his parish whose political views or actions were hostile to the Spanish régime. The friars thus became involved in a reactionary policy, which placed them in opposition to the people, and made them responsible in the popular mind for the severity with which the Spanish government punished those suspected of liberal political opinions. So bitter did the feeling become that in the revolution of 1898 there were forty friars killed and three hundred imprisoned; and the latter were released only by the advance of the American forces and the capture of the towns in which they were confined.

I have at various times discussed the dilemma which was presented to the United States after the battle of Manila Bay and the taking of the city of Manila, the signing of the protocol, and when the question arose as to what form the treaty of peace should take. It is not my purpose now to review the situation; it has convinced me that the course which was taken—to wit, that of assuming sovereignty over the islands—was the only honorable course open to the United States.

(To be continued.)

### Well Wishes.

RETROSPECTION comes to hallow

This leisure hour of mine,  
And thoughts arise before me  
Of a friend of auld lang syne.

So while thus the hour is fleeting  
My faithful pen won't fail  
To trace some tender greeting  
Extended through the mail.

I trust these fair October days  
In their autumnal wealth,  
May bring you many blessings—  
Good and continued health;

And pray success and happiness  
May shed a kindly ray  
Full beaming brightly o'er thy path  
For many a future day.

H. M. I.

### A Trick of Justice.

WILLIAM MCKEARNEY.

Walter Dickson, a graduate of Harvard, and the son of a banker of New York, had fallen into bad habits and was turned away from the paternal roof when he was on very friendly terms with Miss Laura Van Zant; in fact, it was rumored that they were already engaged.

"Well," thought Dickson, "I'll go to the club and consider the matter;" and there we find him with a very perturbed look upon his face. At last he came to a conclusion.

"Well," he said to himself, "I am determined to start anew, and the only place where I can do this surely and without being recognized is in the West;" and pulling on his overcoat he walked to the door. With his hand on the door-knob he turned to take a last look at the club-house whose luxuries he was about to give up, then passed out into the cold night.

The next place we find Dickson is in the passenger coach of the Rock Mountain and Western Railroad Co's train passing through Colorado. He is sitting near the window, and in the same seat is a stern-faced man who wears a beard.

"You see," said Dickson, "when I stole the horse I was almost starving. I had eaten nothing for two days and felt that I must take desperate measures of some kind.

"Yes," said the other man (his name was Cook), "but this is not your first offense; how about that swindling deal at Denver? Didn't you play a prominent part in it?"

"Yes," said Dickson, "but—"

The sentence was never finished, for just then he gave a start and whispered something to his companion.

He had reason to be perturbed, for coming down the aisle was Miss Laura Van Zant and in her eyes he could read a question.

"Good afternoon," he said merrily, "I can not shake hands, for, as you see, my hand is engaged." And he raised his hand with the hand-cuffs attached to the wrist of his companion. "You need not look so accusing, however; I couldn't stay in the city a moment longer. When the Governor gets



mad it's time to leave, so I just came out here to shake off the city dust and habits."

"I fell into this job of sheriff and rather liked it, so I stayed. You see I'm just bringing this man up to Denver to answer for a little horse-stealing job. When my term of office is up I think I shall return to New York, for the Governor writes that his wrath has cooled."

"Yes, Walter," said Miss Van Zant, "but this man has a sheriff's badge on."

"Oh, yes," said Dickson, not in the least daunted, "you know that's one of his little games. When he hears of a horse being bought, he rides to the ranch and shows his badge, and claims the horse as stolen property; and so rides away with it. But I caught him, if he is the smoothest worker in Colorado."

"Well, Walter, I must go now, for there is papa calling. When you get tired of this life there is always some one in New York who is glad to see you," said Miss Van Zant, as she hurriedly started to walk down the aisle to meet her impatient parent.

"Say, Cook! you're a jolly good fellow," said Dickson, as he wiped a tear from his eye, "and when I get a chance to repay you, you won't regret it. To think of the honorable sheriff of Harwood County, listening to a prisoner running him down as a common horse-thief—and not saying a word," and Dickson laughed with grim mirth.

When the trial came off, Dickson was acquitted, for the state's chief witness was missing—his name was Cook.

Dickson returned to New York. His father forgave him upon his promise to reform; and a certain young lady of New York City forgave him to the extent of taking his name. That, of course, was later on.

"I say, Cook," said Dickson one day to the big watchman in his father's bank, "if you are ever questioned by Mrs. Dickson, for goodness sake don't tell her you are an ex-horse-thief."

### An Age Problem.

Shamefaced I kissed you, a tot of three:

Unwilling I did so, when you were four.

But now, when you're most charming twenty,

You'll find me more willing than you did before.

S. F. R.

### Varsity Verse.

#### A WARLIKE PHILOSOPHER.

(Horace, Odes I., 29.)

IS it possible, Iccius, your heart's full of greed  
For Parthian treasures, while for the fierce Mede  
And for unconquered kings 'midst Arabia's sands  
You levy great armies, you forge iron bands?

In barbarous Persia you'll add to your train,  
Perchance, some fair damsel whose lover you've slain.  
Or taught on his own father's bow to employ  
The swift Seric arrow, what palace-bred boy,

With head sweet-anointed, your wine-cup shall grace  
Who denies that the Tiber its course can retrace,  
Or that rivers which once the high mountains were  
spurning,

May now backwards glide, to their sources returning.

O Iccius, you never gave promise to trade  
For a corselet of metal, Iberian made  
The learning of Greece and your volumes galore  
The work of a lifetime to gather and store.

W. J. D.

#### NO RIVAL.

Oh, the day is fair, Evangeline,  
The sky is azure blue,  
The fields are green and glistening  
With crystal drops of dew.  
The songbird warbles merrily  
All earthly joys are mine  
With nature thus in harmony  
And my Evangeline.

J. S.

#### A FABLE REVISED.

The turtle rode a bicycle;  
The hare used roller skates;  
The ground mole climbed an icicle  
To see them break their pates.

The donkey turned a somerset,  
A pig ran up a tree;  
Some frisky toads began to bet  
Cows giggled in their glee.

W. A. B.

#### MOTHER-SONG.

Day in the west has flickered out  
Sleep, alanna sleep,  
A grayness wraps the shore about,  
To night no star-eyes peep,  
Alanna, sleep.

The dark is full of mystery,  
Sleep, alanna, sleep,  
The wind is on the hidden lea,  
The wave is on the deep,  
Alanna, sleep.

Though wave and wind be shouting hoarse,  
Sleep, alanna, sleep,  
For He who guides the planets' course,  
Thy father safe will keep,  
Alanna, sleep,  
Alanna, sleep.

C. L. O'D.

## The Better Part.

EUGENE P. BURKE.

At home mother and my sister Kate called me Jim,, but in Room 6 of Hickey's Hotel, when we gathered and planned for all our "hauls" and hold-ups, the fellows called me "Breaks."

I began to go with the gang when I was about eighteen, and at first we did only little jobs; but after awhile we got more into the business and we did big work and we had to talk long and plan well. I was always thinkin' as to how to do the work in the neatest way and the gang often followed my idea; that's how they came to call me "Breaks," because I had the greatest number to my credit and always did the leadin' when my scheme was at work.

Though I figured in a big number of "hauls" and caused a lot of red print in the papers I was only caught twice. I used to go home in the evening or early morning to mother and Kate, and they were so kind to me that I behaved my best there. I never spoke to them of what I did with the gang, but somehow it leaked out and they heard about it. That made things worse, and, though I liked them both the best I could, I hated to have them talk to me about my work. Kate would take me aside sometimes and put her hands on my two shoulders and say: "Jim, don't go with them fellows," though the girl didn't know who the fellows were. "Jim," she would say, looking up into my face, "I want ye to live honest and get work down town and stay at home at night. It hurts mother to hear that your livin' the way ye do." Then I'd laugh and say there was nothin' wrong, and she shouldn't believe what everybody says.

I kept at the same old business, and once I got shot in the shoulder but escaped, and that good girl watched me and nursed me well again. And she didn't ask me how it happened, but when I got well she told me how I ought to live better and give up the gang. The fellows come to see me when I was laid out, and she always treated

them well; and they behaved as good as they knew how, and they said it was almost worth being good to have such a sister.

It was on a Tuesday afternoon in November that we planned for the big "haul" from the prize fight. The match was to come off that night, on the quiet of course, and the gate would be a big pile. We were gathered in Room 6 of the hotel thinking hard how we could do the work. De Launey had heard one of the gate managers hire a hack at Hanley's livery. He wanted it to carry two men to the Shelton house, he said, at two o'clock in the morning. He heard him give Hanley directions to have the driver wait at the corner of Third Street and Emerald Avenue, a block from where the fight would come off, and they would come to him. We knew they were to carry away the money because they were in danger of losing it if the police should come after the fight began.

Bernart, whom I never had a liking for, gave out a plan that we wait at Third Street, where the hack would stand, and, it being a dark place, we could easily drop on them and clear the whole pile. I was thinkin' to myself and wouldn't have broken in with my idea so quick if anybody but Bernart had spoken. He was the only member of the gang I couldn't pull along with. I had fought once with him about dividing the "haul," and ended by blackening his eye. He swore he'd get even, but the fellows was agin him and he daren't do much.

I was glad to beat him now, and I said his plan wouldn't work seeing there would be a good many coming away about that time. I said it was easier to play on the hack driver, get him drunk, take his coat with the silver buttons and his plug hat and drive the thing yourself. I promised to do the work alone and the fellows thought the scheme good enough, but Bernart cursed and said something under his breath about running things. I told them I could drive the rig out by Fifth Street, which ran through a prairie. I would make a bluff to ask them something and as I knew there were no little windows in the top of Hanley's cabs I would have to get down from the box. They knew



Hanley's men too well to expect harm and I could easily cover them and get the valise with the checks. Then I'd start them off in the rig at a good rate and make myself safe. The fellows agreed to this, and I was to do the job.

I started for home about seven o'clock that night and walked fast, as the night was kind of raw. I was planning how to get the driver. I would approach him about one o'clock—for he'd be around early—and offer a good sum if he would take me quickly to the post office at Merril Avenue, a short distance. Then I'd post my letter in great haste, pay him, and offer him a drink. He's a hack-driver and he couldn't refuse. I would bring him to Hickey's saloon, and Terry behind the bar will fix a drink to do the work.

When I got home I found the girl in bed, her arms and neck bound in white cloths. The house across the street had been a-fire and she had helped the neighbor to save some of the property and got burned in the arms and neck. When the girl saw me her eyes brightened.

"Jim," she says, "you're goin' to take care of me to-night, mother is not able, and the doctor said somebody must stay with me and give me that medicine."

I knew plainly I couldn't stay with her that night above all. I had a big job on hand and it was *mine*. Then I had to strike hard at Bernart, for he would beat me one if I failed in the work, and then mebbe he'd get some satisfaction from cussin' me.

"Kate," I says, "ye knows I'd stay wid ye a hundred nights, but I must be off to-night."

I sat down on a chair by the bed to have her say yes to my goin', for I hated now that she being sick to go agin her.

"I'll get somebody to watch ye, but I can't to-night, and I'll tell ye why later."

She must have seen somethin' in the way I talked to make her suspect, 'cause she turned and put out her burned hand and took hold of mine.

"Stay, Jim, stay to-night; I want ye to watch," and she begins to cry softly. I looked away from her a minute, and the whole job come before my mind. I saw if I didn't do the work the fellows would be

angry and I could see Bernart growling and cussin' at me. I might explain to the rest of the fellows, but there was no answer for Bernart only I was afraid and not game.

I felt the girl was making me weak in my resolution, and I made up my mind to go. I drew away my hand and started to go, saying I'd get somebody to watch. Before I could get out the girl calls me again.

"Come here, Jim, ye must stay. I don't want ye to go out to-night," she says, "because ye might get wounded again and I couldn't, and mother couldn't nurse ye."

I turned and saw her raised on one elbow and she was cryin'. Nobody to nurse me! I thought, and then I recollected as how that girl had watched me night and day when I was hurt. And now I was going out and leave her to somebody—anybody I could find. That wasn't game, I thought, and the fellows except Bernart would be strong agin it. I went back to my chair and she put out her hand. It was hot with the fever. She didn't say nothin' but just cried softly.

"Kate, I says, can't ye let me go just this night?" I was dead strong on beating Bernart. "No, Jim," she says, "you got to stay," and then she looked at me "and what would ye do, Jim, if ye went away to-night?" She wiped her eyes and braced herself on her elbow. Then she questioned me in such a good sort of way that I let out the whole story.

I've quit the gang now and I'm workin' down town honestly, and the girl did it. Who could help being good after that talk she give me? I'm not sorry that I spent the night watchin'.

THE will, like the mind, is developed by its own activity. By willing we become more able to will, as by doing we become more able to do. But will to be genuine must be will to do definite things, at definite times, in definite ways. It must come to the point, face the danger or the obstacle again and again, until by courage and perseverance the task is accomplished. Action is its element, and when it is allowed to lie passive, its vigor is lost.—*Spalding*.

# NOTRE DAME SCHOLASTIC

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Notre Dame, Indiana, October 15, 1904.

—Thursday, October 13, was Founder's Day. Solemn High Mass was celebrated by the Rev. Father Kirsch, assisted by Fathers Schumacher and Sammon. It is well to recall from time to time the past. Sixty years ago there was a wilderness where to-day is a university. The growth of our college from its humble beginning furnishes an object-lesson of the results which constant purpose and untiring energy can achieve. The glory of this work is of course not due to one man, nor to one generation: he who perpetuates serves as well as he who founds. The Venerable Sorin needs from us no eulogy; our debt to him can not be expressed in words; and moreover his duties were all performed in a way that makes his name secure from oblivion. We can, however, draw from his good deeds an inspiration to strive against our own obstacles with a more resolute will, to grow morally and to progress intellectually. Such a course will yield to us, as it did to him, rewards more sweet than fame.

—The bald-headed man is to have his innings at last. No more will the frantic editor of the daily funny column or the desperate penner of the pointed paragraph make stale merriment at the expense of his unfurred poll. Henceforth the area of a man's capillary adornment will remain unsurveyed to the public eye. The upper classmen at the University of Minnesota are the pioneers whose reform, though actuated ostensibly by other motives, will work this wonder. They have agreed that uncovering the head in the open air is a menace to health in winter and a nuisance during all the other seasons; so a mere encounter in public with a female

of one's acquaintance will no longer be a signal for dignified doffing. Hereafter a polite nod will be deemed a courteous acknowledgment of a lady's presence,—anything further will be considered obsequious or foppish.

Doubtless this retrogression in gallant conduct will cause Sir Walter Scott (who, it will be remembered, spread his fine cloak in the mire to protect the august feet of the virgin queen), a turn in his grave. The Minnesota State Board of Health (whose members are practising physicians) will probably join in deploring it. But the victims of catarrh, asthma and other visitations, of which a "cold in the head" is a prolific cause, will perhaps make a stern effort to become reconciled to the decline in good manners. And in time, likely enough, all practical-minded Americans who believe that at bottom courtesy is a quality of the soul, and does not consist essentially in empty flourishes and outward show, may come to adopt the innocuous bow, and relegate to the dusty past the baneful custom which has just been declared obsolete. At any rate, it is safe to predict a falling-off of the pneumonia mortality in Minnesota this winter.

—The football season has brought forth the annual hue and cry against football, and, in fact, against the prevailing system of college athletics. However, in considering the shortcomings or benefits of the system of college athletics in vogue, it is interesting to note the opinions of prominent educators,—men, who, famed for erudition or literary talent, might reasonably be expected to take little interest in athletics. Despite this fact President Thwing of Western Reserve University in refuting a statement that college men are growing "flabbier and flabbier" in mind, declares that there never was a time when students displayed more resolution or grit than at present, and as a direct cause of this enviable state of affairs he cites the present system of athletics, "which tends to create vigorous and conscientious manhood." Dr. Henry Van Dyke of Princeton endorses this opinion in an article similar in tenor. So long as such men find no serious defects in our athletic system it is safe to presume that its flaws are not mortal.

### Origin of Myths.

A curiosity, that can never be wholly sated, prompts the human intellect to inquire carefully into the causes of all phenomena which would otherwise remain unintelligible to man, and to search out a scientific reason for its answers. Mythology to the savage is the earliest and sole form of pleasing scientific curiosity; myths are primitive philosophy; and yearning after truth acts as impulse to their formation. A desire to know, to explain, to enjoy, seized ancient man, and the result of his mental effort was mythology, reasonable or unreasonable, according to man's intellectual and moral worth.

When the first "Why" was propounded somewhere back in the heart of Asia near the closed Eden, by the retreating barbarian, then and there a brilliant system of mythology burst into being, destined, before Christianity deflowered it, to blossom for a day and to impart to the literature of succeeding nations of all time its soft fragrance and splendid color. One barbarian, no doubt, asked who created the universe; another wished to know where the Creator dwelt, and still a third was anxious to explain how the first man came into existence. The answers to such questions constitute the groundwork of explanatory myths. Not until the process of final separation into tribes was well under way and the races had attained to at least a small degree of culture, did æsthetic myths, composed by wandering bards and roaming minstrels, originate.

It is indeed easy to account for the appearance among primitive races of those myths which are reasonable in their treatment; but the "savage, senseless" element, which unfortunately occurs in too many legends, is a stumbling-block to the anthropologist. He understands why worshipers will represent their gods as just, merciful and protecting; but he is at a loss to explain why the same men will picture on the very next page the same gods as adulterous, unrelenting and dishonest. As early as 600 B. C., when Theogenes of Rhegium advanced an explanation, and as late as the present time, theory upon theory has been evolved, all seeking to explain

away by some method or other the silly, immoral, barbarous element that exists in every mythology. The student of mythology invariably balks at the unreasonable myth, but he readily sees through and understands the sensible legend. The origin of the latter is due to a healthy imagination, and needs no verbal explanation. The unreasonable myth, no doubt, takes its origin from a diseased imagination or a poorly developed one.

Early in the recorded history of civilization—which fact supports those who account for the unreasonable in myth by supposing it to be merely a survival from a savage and less cultivated age—the pagans themselves came to realize how absurd were the fables incorporated in paganism.

First, Theogenes offered in behalf of the pagan world an allegorical explanation whereby all myths were classed as allegories. This theory was accepted by Heraclitus; its truth, however, has been questioned and can hardly stand. Socrates next spoke in behalf of the followers of Zeus, and urged a very scientific explanation—the philological method which was taken up and pursued successfully by Max Müller of our era.

Finally Enemerus came forward to save if possible the crumbling altars of the Olympian divinities by a theory which surpassed in reason all the preceding efforts of his pagan brethren. His was an historical explanation; in fact, Enemerus declared myths to be history in disguise. The latter theory was accepted by such a man as St. Augustine, and became popular among early Christian teachers. Aristotle concludes that myths "are to persuade the many and to be used in support of law."

Early methods of accounting for the savage and senseless that mark certain myths were chiefly physical, ethical, religious and historical; the later explanations agreed that the Bible was pure; myth was distorted revelation. The modern theories advanced by Max Müller, Herbert Spencer and Andrew Lang interest us most, not because their authors are contemporaneous, but because they are based upon sound reasoning and deep study. Mr. Max Müller's theory amounts to asserting that mythology is the disease of language. He follows the philological method; that is, from the meaning and gender of words, certain myths

sprang. For example, the word for sun was masculine, that for dawn feminine; hence about the ordinary assertion—the sun pursues, or more prosaically, follows the dawn—a very pretty myth grew. This theory would undoubtedly account for much in any system of mythology; but would it account for all the senseless element?

Herbert Spencer advocates an explanation grounded on good reason and rooted in research, but it likewise fails to satisfy the critics. Mythology, according to the latter theory, is nothing more nor less than transmuted ancestor worship—a process of clothing deceased relatives with divine attributes and immortal qualities. The gods and goddesses were once mortal but were endowed after death with heavenly powers by faithful and obliging posterity. Spencer's theory requires, on the one hand, a certain amount of forgetfulness; and on the other, a corresponding ability to remember.

Lastly, the Theory of Progress, by Andrew Lang, concludes that unreasonable myths are a survival from an age when the intellect of man was in a very low state—on a par with the mental capacities of the present Bushman or Australian. Man was then accustomed to consider almost all existing things, whether animate or inanimate, as possessing personality. He invented the most revolting adventures concerning his gods; he attributed personality to streams, mountains, sun, moon and stars, and placed himself beneath nature and natural phenomena. In the presence of lofty peaks, dark forests or mighty torrents, primitive man was inspired with the same sensation of awe that North American Indians of a century ago manifested toward nature at large. Original man was more given to personification than are we moderns. Were the radical type of evolution true, the unreasonable mythology originated while the human brain-cells were yet partly clogged with the irrational conceptions of brute nature.

By applying the principal theories, briefly outlined here—historical, philological, theological and progressive—to the senseless, savage element in mythology, it may be possible to explain the origin of unreasonable fables among the pagans, and forever to set at rest the minds of many scholars and philologists.

JAMES R. RECORD.

## Book Reviews.

### DE SERMONE ENNODIANO. DISSERTATIO PHILOLOGICA.

In an easy Latin style the Rev. James J. Trahey, C. S. C., has written his Doctor Dissertation, in which the latinity of Ennodius is compared with the latinity of St. Jerome. Doctor Trahey reaches the conclusion that both authors differ but little as to Syntax. In the use of words, Ennodius holds closer to the usage of the writers of the period of classical Latin. Ennodius avoids the use of words not used by the best writers; he uses sparingly words foreign to the Latin tongue; he forms few new words. Words common to rustic speech are barred from the writings of Ennodius, and the original meaning of the Latin words is more strictly adhered to by him. Thus Ennodius ranks higher for purity of diction; St. Jerome carries off the palm for style.

The main body of Doctor Trahey's thesis contains the systematic treatment of words, in seven chapters, under the headings of (1) nouns, (2) adjectives, (3) verbs, (4) adverbs, (5) words derived from the Greek, (6) words partly Greek, partly Latin, (7) words with meaning different from that used by the best writers. The detailed subdivisions of each chapter show method and scrupulous exactness. The table of contents and the indices are of great assistance to any one using the book. 200 pages.

MORAL BRIEFS. By the Reverend John H. Stapleton. Benziger Brothers. 311 pages.

The title-page tells that this book contains "a concise, reasoned and popular exposition of Catholic morals." The author has given us all that in a masterly form. These short chapters recommend themselves to anyone who wants to find in a straightforward manner what the moral teaching of the Church is. The direct, strong, and authoritative statement of the subject-matter pleases the serious reader. He is not lost in a desert of thoughts and a labyrinth of opinions. There is nothing of that in this book. The solution of the question at hand is given in unmistakable language. Books of this kind are a delight to the layman as well as to the priest.

## Athletic Notes.

## NOTRE DAME DEFEATS THE DOCTORS.

The work of the Varsity in the game against the eleven representing the American College of Medicine of Chicago was much better than that of the week previous. Plays were formed faster, the men had more snap and go about them and worked hard all the time; but the changes in the line-up necessitated by injuries to several of the regulars was a handicap to any great improvement in team-work. A total of 44 points were made by the Varsity, and even this score would have been greatly increased had not Coach Salmon directed that line plays be used principally in the second half. Several changes were made in the line-up, Sheehan being shifted to tackle and Murphy filling in at centre. Aside from a natural nervousness in their new positions both did well, the work of Sheehan being of a high class, considering circumstances. Bracken and Keefe, who were sent in for Draper and McNerney, did some clever playing, Bracken making three of the eight touchdowns scored during the game. It was just as well that so many regulars were on the side-lines, as the Doctors were unable to do anything with our line, and were almost as powerless to stop the rushes of Captain Shaughnessy and the back field, long runs being the only features of the day. The defensive work also showed a noticeable improvement, the gains by the Doctors being few and far between. Only once did the Medics have a chance to score, that coming early in the second half when they secured the ball on a fumble on our fifteen-yard line. Our line held them easily, however, and Healy broke through and blocked an attempted place kick, and the danger was over.

If Coach Salmon can keep up the improvement in the team play, and Trainer Holland get his many invalids in condition, our chances for giving the Badgers a hard tussle will be greatly improved.

## THE GAME.

Waldorf kicked to Quille who was downed in his track by Beacom, who, by the way, is one of the fastest men on the team in following the ball on kick-offs, despite his

weight. No gains resulting from the attempted line-bucks, Harris punted to Silver on our forty-yard line; then the slaughter began. Two line-bucks by Bracken, an end run by Captain "Shag," and the ball was on the 4-yard line. Waldorf was pushed over for the first score just two minutes after the kick off.

The second score was made in much the same manner; the Medics punting after two futile attempts to break through our line. On the second play Shaughnessy trotted 45 yards for the second score. After the next kick off, the Doctors managed to make a first down, but that seemed the limit of their powers, so the ball went over, and Church dodged around Harris for a run of 30 yards and another score.

For the rest of the half Silver mixed up line plays with end runs, Church, Keefe, Waldorf and Fansler making several substantial gains. Several fumbles gave the ball to the Doctors, but they could do nothing with our line, and were forced to punt each time. Time was called just as Bracken went over the line for another score, making the total at the end of the first half, Notre Dame, 32; A. M. C., 0.

The Doctors had the chance of their lives soon after the kick off which started the second half. Church dropped back for a punt, but the pass went wild and the ball rolled to the goal line. Quille of the Medics made a desperate lunge for it, but "Judge" Church was there a little ahead of the future "dope-dispenser," and the rooters woke up and did a war dance around the field. A little later the Doctors tried to score on a place kick, but Healy broke through the line, blocked the kick and secured the ball. Then, to show that there were no hard feelings, Captain Shaughnessy made a run of 101 yards for a score on the first play.

The second half was very short, and as line plays were used all the time, but one more score was made, Bracken going over the line.

With the cheers and well wishes of the students still in their ears, the gentlemen of the Varsity, accompanied by Manager Daly, Coach Salmon and Trainer Holland left Notre Dame Friday for Milwaukee, where they meet the strong Wisconsin University eleven this afternoon.

Since early in the fall the rooters have looked forward to this game, and for a time hopes ran high—even the chance for a victory being within reason,—but reverses in the form of injuries and lack of material has greatly changed the aspect of affairs, and this afternoon it looks as though the heavier and more experienced men from the home of the Badger stand the better chance of a victory. But Notre Dame's well-known grit has served to pull them through many tight places, and it is hoped that the Fates will be with us again.

Our line, many pounds lighter than that of the Cardinals, is made up of three veterans and four new men, for Sheehan must be classed as a new man in his place at tackle—Captain Shaughnessy, Beacom and Fansler are all known quantities who can be counted upon to do more than hold their own; Murphy and Donovan will be pitted against veterans who have already made their reputations; but that they will put forth their best efforts is certain. McNerney, Draper and Guthrie are more fitted for the hospital than the football field, but they are needed, and Trainer Holland had done his best to put them in as good condition as possible. Silver can be counted upon to give a good account of himself, and Church, although a new man at Notre Dame, will give the Badgers a lot of trouble before the game is over.

In a word, to-day's game will be a contest between a team of new and crippled men imbued, however, with the true Notre Dame spirit, against the well conditioned, brawny lads from Wisconsin. We may not win, but come what may, the "boys at home" can be sure that if the Gold and Blue goes down it will go down fighting to the last. And that is all that we can ask.

\* \*

This will be the first monogram game of the season, and Church, Guthrie, Murphy and Draper will get a chance to earn the coveted honor.

\* \*

Sheehan and Healy, who were put at tackles Saturday both gave a good account of themselves. Sheehan likes his new position, but will start the Wisconsin game in his old place at centre. Healy when in condition would prove a welcome addition

to almost any team, but despite the earnest efforts of Trainer Holland he is not yet in condition to stand a hard game such as the game this afternoon will surely be.

\* \*

Corby, under the the leadership of "Eckie" Wagner, went down in defeat before the St. Joseph Hall team last week by the score of 6 to 0. After St. Joe's score, which came on the first play of the game, Corby settled down to work, and would have tied the score but for an unfortunate mistake of the umpire. The loss of the game will serve to make them pay more attention to practice; that is, if they hope to be in the running for the Inter-Hall Championship.

\* \*

Trainer Holland has worked hard and faithfully to get his "hospital squad" in condition for the game to-day, and as a result Church, Fansler and Guthrie will start the game in fair condition; but McNerney and Draper are still bothered by their knees, and it will be a hard task for either of them to stand the strain of the full game.

\* \*

To-day's game will bring together Berthke and Beacom, without a doubt the greatest guards in the West to-day. The SCHOLASTIC hopes that the Chicago sporting writer, who recently said that the West was without a first-class guard this year, will be at the game this afternoon so that he will have the pleasure of seeing two men at work, either of whom deserves to rank as high, if not higher, than Stahl, Merrill, or any of the stars of the past in that position.

\* \*

Marquette College, Milwaukee, defeated the Doctors 15 to 0. We beat them 44 to 0. Wisconsin beat Marquette 33 to 0. Now, let the dope fiends get busy and figure out to-day's score.

Murphy may be given a chance to earn his monogram this afternoon at Wisconsin. "Murph," who by the way is president of the '05 Law Class, is new at the game and is a little light for centre, but Coach Salmon has been paying particular attention to his work all week, and says that he expects Murphy to give Remp, the Badger centre, a good argument.



A full and detailed account of the '06-'07 football game will appear in the next issue. Ask your newsdealer for a copy.

\* \*

On account of the lack of space the account of the fall track meet has been held over till the next issue.

\* \*

Several of the Varsity candidates are suffering from slight attacks of that bane of an athlete's life, "Charley horse," among them being Draper, Guthrie and Church. Trainer Holland does not think that this will prevent them from playing in to-day's game.

\* \*

Henry J. McGlew, '05, end and quarterback on the Varsity for several seasons, is at present assisting Coach Salmon with the candidates for the Varsity. Class work keeps Mac from competing for Notre Dame this year, but the assistance which he is giving the Coach with the new men takes a good share of the extra work from Salmon, and gives him more time to attend to the regulars.

\* \*

Now that all the Halls have their teams in the field, the managers should get together and arrange the Inter-Hall schedule. It has been a long time since we have had an undisputed Inter-Hall Champion.

\* \*

Sorin Hall has followed the lead of Corby and Brownson Halls and elected a captain and manager for the coming season. Dan O'Connor will lead Sorin to its victories on the field, while John J. O'Connor will have charge of the business end of the team. Besides winning the Inter-Hall Championship, Manager O'Connor hopes to be able to meet some of the Indiana and Michigan High-School teams.

\* \*

Mr. Kilpatrick, coach of the Wisconsin University track teams, paid Coach Holland a flying visit recently. Mr. Kilpatrick said it was too early in the year to make any predictions as to the team at Wisconsin for next spring, but he hoped that Coach Holland would be able to place Notre Dame back in the place she occupied when he was at Notre Dame last, which was when we won a closely-contested meet from his team. So say we all of us.

## Personals.

—Father Stuer, the excellent pastor of St. Bavo's Belgian church in Mishawaka, spent a day with us last week.

—Rev. George Clarson, rector of St. Mary's Church, Paw Paw, Mich., paid his friends at the University a short visit this week.

—Miss Emma O'Connor and Miss Ella Reese of New Orleans spent a few days at the University last week visiting Dan O'Connor.

—Mr. W. R. Conydon, '84-'86, with his wife, was the guest of the University last week. Mr. Conydon is now a prosperous physician and surgeon in Santa Cruz, Cal. Mr. Conydon, it will be recalled, showed great talent as a musician while a student here, being a member of both the University orchestra and band.

—Nicholas R. Furlong (Law, '04) has taken up the work of the profession in the office of Sheean & Sheean, a leading law firm of Galena, Ill. He writes: "The ability to make a clear and concise statement of a case is essential to success at the bar; and I am sure that no place surpasses the law school at Notre Dame in its mode of training to the attainment of that power. So far as my observation extends I am satisfied that even your mediocre graduates compare favorably with the average run of young lawyers. The system of teaching at Notre Dame seems to me to be unquestionably the best that could be adopted for acquiring in the time given to study a practical working knowledge of the law."

—Visitors' Registry—J. G. Naie, St. Louis, Mo.; W. S. Roach, Muscatine, Iowa; Mrs. E. E. McNoonan, Chicago; J. H. Murray, Alton, Ill.; I. J. Ranin, Sycamore, Ill.; Miss Sophie Goggan, Galveston, Texas; Mr. and Mrs. Martin and daughters, Misses Marie, Annie and Lucille, Austin Texas; Mr. W. H. Ball, Caloma, Mich.; Miss Grace E. Worden, South Bend, Ind.; Miss Lucy Schorp, Buffalo, N. Y.; Miss Marie Kelly, Cleveland; Miss Mary Callahan, Worcester, Mass.; J. Hogan, Trenton, N. J.; Mrs. Charles Hoffman, Los Angeles, Cal.; Mrs. N. H. and D. H. Warner, Mrs. J. H. Kinney, Rensselaer, Ind.; Mr. G. A. White, Chicago; Miss M. Hines, Miss S. Quernheim, Elgin, Ill.; Mrs. G. A. Wering, Elkhart, Ind.; Mrs. A. McCready, Columbus, O.; Mr. and Mrs. Robert Munemoche, Milwaukee, Wis.; Miss Elizabeth McCollough, Davenport, Iowa; Mrs. Philip Fransioli, Memphis, Tenn.; Geo. Poppitt, Flagstaff, Arizona; Mrs. James and Master Gregory Hunt, Fremont, Ohio.

—Mr. Timothy Fennessy of Boston, Mass., was a recent visitor at the University. Mr. Fennessy's son, John, will be remembered as a member of the graduating class of '99. His many friends will be pleased to learn that two years ago he took the degree of M. D. at Harvard. An unusual coincidence is the fact that at the time John was receiving this degree, his father was graduated with high honors from the Boston School of Law.

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#### Local Items.

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—The attractive flower beds which have lent so much to the beauty of the campus are no more. The last frost was too severe for the tender plants, and most of them have been transferred to their winter quarters in the green house.

—The harp that rang through Tara's Hall caused no more delight than did the installation of a new piano in Sorin last week. An impromptu entertainment was arranged which, through the efforts of Messrs. Rush and Canedo, was a pleasing success.

—The session of the Parliamentary Law class last Wednesday was attended by several prominent juniors who expressed themselves as well satisfied with the work that is being done there. The visit was a source of great pleasure not only to the visitors but to the class who felt greatly encouraged by the interest taken in their progress.

—Few of the students who visited the World's Fair at St. Louis thought to look for the large century plants sold to the exposition by the college. A few of the students, however, saw them in the gardens above the cascades. One of the plants bore the initials of old students, with here and there a familiar N. D. U. It was a meeting of old friends in a strange country.

—Mr. Hammer has expressed a desire that he be left undisturbed of evenings hereafter. Tom has invaded the philosophical zone this year, and finds that the burden of logic is a strenuous one. Because of the severe strain under which he labors and the necessity of providing time for the recuperation of the cerebral cells, he has found it necessary to set aside a portion of each day as a period of rest.

—The absence of Automobile Joe who, during the previous year, kept the whole college world on the jump, will not create an unfillable void in the mechanical arts. Mr. Lally, an aeronaut of some fame, is

busy on an airship of original design. The superiority of Mr. Lally's machine lies in the fact that he employs pigeon wings instead of the ordinary variety. He has been very successful in the execution of the design, and expects to develop fully ten bird-power in his trial flights.

—The Law Debating Society, composed of Law students of the University, organized last week. All the members of the three law classes were present, and after a few well-chosen remarks by the Hon. William Hoynes, Dean of the University Law School in which he set forth the principles and end for which the society had been formed, the election of officers for the coming year took place and resulted as follows: President, William Hoynes, Dean of the Law Department; 1st Vice-President, M. L. Fansler; 2d Vice-President, H. J. McGlew; Critic, Stephan Riordan; Recording Secretary, E. F. Gruber; Corresponding Secretary, W. McInerney; Treasurer, Thomas Healey; Sergeant-at-Arms, L. E. Wagner.

—Armed with four trusty weapons and a pearl handled pen-knife the rejuvenated Rod and Gun club made its annual pilgrimage to the wilds last Wednesday. Considerable difficulty was found in traversing the barbwire district, but the doughty band never faltered. Mr. O'Gorman, who, by the way, wears a medal for marksmanship, was in command of the expedition and lived up to his reputation by leading in the grand total of misses. One incident occurred en route which fully tested the courage of the entire club. Mr. O'Gorman, who rashly insisted on taking the post of danger, was suddenly set upon by a huge Prairiebus Heinibus Domestico. The force of the encounter threw him off his feet, and were it not for the timely assistance rendered by Messrs. Shea and Lally, who unselfishly risked their lives and reputations to aid him, the brave leader must have been torn to pieces. After a desperate encounter the beast was overcome and the expedition resumed its way, thankful for the providential escape. While following the Eastern trail, the club came suddenly upon a herd of pigeons. They were carefully surrounded and the most elaborate preparations were made for their capture. Mr. O'Gorman gave the signal for the final assault by firing his gun into the air twice, the band then closed in, and though outnumbered two to one they soon had the pigeons in full flight. The credit for this brilliant coup must go to the leader who laid his plans with the deepest sagacity. Mr. O'Gorman, however, with his characteristic modesty disclaims any special credit for the affair, saying that without the assistance of the club he would have been helpless.